

From Franklin C. Wells	Sep. 20, 1922
" Franklin C. Wells	Sep. 20, 1922
" Rev. N.S. Reeves	Oct. 7, 1937
To Rev. N.S. Reeves	Oct. 11, 1937
From Lewis S. Mudge	Nov. 3, 1930
" Lewis S. Mudge	Nov. 4, 1930
" William P. Schell	Jan. 21, 1932
" Zen Yah	Jan. 16, 1917
" John W. Wood	Jan. 13, 1932

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"	Zen Yah	Jan. 16, 1917
"	John W. Wood	Jan. 13, 1932

Washing High School.

January 16, 1917.

Dr. R. E. Speer.

New York City.

My dear Dr. Speer:-

Do you know who I am? I am your student, though you do not see me and know me, because I got much progress and benefit on my character from your teaching on "The Marks of a Man." We studied the first Chapter last term and the second Chapter this term. We are so interested from studying them, and even more about if our own stories, as you said the writing above the pulpit at the Church when you were a boy, and how you met the Chief officer on the ship on China Sea.

Truly I tell you that our country is in great danger, because our people are lack of good character, and that is why, ^{our country} being so weak and poor. I dare not say that all the people here are bad, but it is certainly very few that are good. I am sorry to

tell you about the purity of our young men. They are tempted by satan and plunged into the sink of sin.] How did I know. Let me tell you a story. Last month I was in Dr. Venable's hospital, because I have some trouble with my nerves and kidneys. The sick people with me were about ten, but six of them were suffering from a terrible disease from being with bad women. They are all young men about the same age with me. The nurse told me not to get near with them, because they were as poison as the snake. At that time I thanked God that I am so fortunate and did not fail as they are. I wish also to thank you, because from your teaching I am safe. That is why I say I am your student, but I do not think I am worthy enough to be so.]

Yours very truly,

Zen Yah

Franklin C Wells

THE EQUITABLE LIFE ASSURANCE SOCIETY
OF THE UNITED STATES

120 BROADWAY, NEW YORK

W. A. DAY, PRESIDENT

06

RECEIVED
SEP 21 1922
FRANKLIN C. WELLS, M. D., MEDICAL DIRECTOR
BUREAU OF CONSERVATION—GROUP INSURANCE

September 20, 1922.

Mr. Robert E. Speer,
156 5th Av.,
New York, N. Y.

My dear Mr. Speer:

Agreeable to a request from your office this date, I am enclosing herewith a mortality table from the United States Government Report for the year 1920, the latest issue.

I am regretful that I cannot verify the statement that fifty per cent of the babies born in the United States attain the age of sixty years. How this can be substantiated I do not see, as figures are not available. Many infants born in this country die outside of its domain and these cannot be included. Kansas is the only state of which I am aware that claims the length of life as sixty years for infants born within its boundries, which statement has received some newspaper notoriety, I believe.

A few years ago a cast was made of some of the states in the northeast portion of the United States, and an estimate of fifty-four years was given as length of life in that restricted territory.

Of course, we have but about 85% of the United States included in the registration area on which the enclosed table is based.

I am sorry I cannot give you more extended and definite information.

Yours very truly,

Franklin C. Wells M. D.
Medical Director.

FCW:es
Enc.

DEATHS FROM ALL CAUSES

<u>AGE OF DECEDENT</u>	<u>NUMBER</u>
	<u>TOTAL</u>
All ages.....	1, 142, 558
Under 1 year.....	174, 710
1 year.....	36, 986
2 years.....	16, 892
3 years.....	11, 369
4 years.....	8, 475
Under 5 years.....	248, 432
5 to 9 years.....	27, 051
10 to 14 years.....	19, 450
15 to 19 years.....	31, 259
20 to 24 years.....	43, 892
25 to 29 years.....	49, 753
30 to 34 years.....	50, 050
35 to 39 years.....	52, 093
40 to 44 years.....	47, 609
45 to 49 years.....	51, 959
50 to 54 years.....	58, 072
55 to 59 years.....	61, 678
60 to 64 years.....	72, 780
65 to 69 years.....	76, 564
70 to 74 years.....	79, 584
75 to 79 years.....	73, 995
80 to 84 years.....	53, 474
85 to 89 years.....	29, 403
90 to 94 years.....	10, 376
95 to 99 years.....	2, 459
100 years and over.....	961
Unknown.....	1, 664

Franklin C. Wells

RECEIVED

Mr. Speer

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FRANKLIN C. WELLS, M. D., MEDICAL DIRECTOR
BUREAU OF CONSERVATION—GROUP INSURANCE

September 20, 1922.

Mr. Robt. E. Speer,
156 - 5th. Av.,
New York City.

My dear Mr. Speer:

Since writing you this morning, there has just come to my desk a little advanced copy from the Department of Commerce at Washington, announcing that abridged life tables, based upon the 1920 United States census, will soon be issued, showing conditions in 24 states and 14 large cities.

Altogether, these tables cover 74% of the total population of the United States. They show for these states and cities, taken as an aggregate, that the expectation of life at birth is 55.23 for white males and 57.41 for white females.

According to these tables, Kansas ranks highest, the expectation of life at birth in Kansas being 59.73 for white males and 60.89 for white females. Wisconsin ranks next with 58.77 years for white males and 60.70 for white females.

I have a table showing the various areas ranked according to the complete expectation of life at birth for each sex, and should you care for this, I shall be pleased to have a copy made for you. However, I think the above figures are practically all that you will need for your purpose.

Am sorry I did not have this to send with my other letter.

Yours very truly,

Franklin C. Wells M. D.
Medical Director.

Lewis S. Mudge

~~D. E. Speer~~
The Presbyterian Church in the United States of America

NOV 5 1930

OFFICE OF THE GENERAL ASSEMBLY

~~Ans~~

EXECUTIVE HEAD

REV. LEWIS S. MUDGE, D.D., LL.D.

STATED CLERK

GENERAL OFFICE

514 WITHERSPOON BUILDING

PHILADELPHIA, PA.

November 3, 1929
115

Dr. Robert E. Speer,
Rev. Henry C. Swearingen, D.D.

Dear Friends:

During the vacation of Dr. Speer this last September, Dr. McAfee, his associate, forwarded to me certain correspondence received by Dr. Speer from Dr. W. J. Reid. This Dr. McAfee did in the hope of making it unnecessary to interrupt Dr. Speer's vacation. The reading of this correspondence gave me the suggestion that the matter of the basis of subscription so far as it relates to our Church, might well be given very careful study. I, therefore, secured the cooperation of the Rev. William B. Pugh, and so far as his pressing duties in his parish have permitted, he has been examining this matter along lines suggested by me. He hopes to complete to-morrow the work I have asked him to do.

As, however, the time is drawing short I am forwarding to you what we have prepared to date. You will note that it depends upon the question, primarily, of what is included in the phrase "the Confession of Faith," as contained in the second of the questions found in Form of Government Chapter XIII, Section IV; also Chapter XIV, Section VII; also Chapter XV, Section XII. You will note that in our study we have run across some very interesting facts and facts of outstanding significance.

The remainder of our study will reach you as soon as possible. We are greatly indebted to Mr. Pugh for his intelligent and painstaking search of the official records.

With kind regards, believe me

Yours sincerely,

Lewis S. Mudge

Lewis S. Mudge
Stated Clerk

NOV 8 1930

THE FORMULA OF SUBSCRIPTION TO THE DOCTRINAL STANDARDS OF
THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The question to be discussed is whether the Catechisms are intended to be included in the formula of subscription to the doctrinal standards of the Presbyterian Church in the United States of America. The following study of the actions and deliverances of the Church throughout its history clearly indicates that while the Catechisms are not specifically mentioned in this formula of subscription nevertheless the receiving and adoption of them to the same degree as the Confession of Faith is clearly implied on the part of all candidates for licensure and ordination.

EARLY COLONIAL PERIOD, 1706 -1729.

There is no record of a constitution or a formula of subscription in the organization of the first presbytery on American soil in the Spring of 1706. The fact that the ministers who were members of that first body knew distinctly each other's views made unnecessary any formal declaration of their doctrinal position. In the years which immediately followed, as the presbytery grew from small beginnings to a synod of considerable influence and strength, there are references to a certain "constitution," and its "rules." Whatever these regulative principles may have been, they could hardly have contained a formula of subscription. The Minutes for all these early years clearly indicate that candidates were admitted to the ministerial office, and ministers were received from other Churches by satisfying the Presbytery or the Synod of their fitness to become members either by sustaining an examination or by furnishing suitable testimonials from those Churches from which they came.

The first formula of subscription, of which there is any record, is found in the Minutes of the Presbytery of New Castle. At its

meeting on September 22nd, 1724, that body required of Mr. William McMillan, a candidate for licensure, subscription to the following formula, " I do own the Westminster Confession of Faith as the confession of my faith." Subsequently other candidates in 1726 subscribed to the same formula. There is in this particular formula no reference to the Catechisms. Later, however, in 1729, another formula was adopted by this Presbytery in which there was such a reference. This latter formula is as follows: " I do own the Westminster Confession of Faith, before God and these witnesses, together with the Larger and Shorter Catechisms, with the Directory thereto annexed, to be the confession of my faith, and rule of faith and manners, according to the Word of God."

It was this same Presbytery of New Castle that adopted in 1727 an overture to the Synod proposing the adoption by that body of the Westminster Confession of Faith and Catechisms as a formula of subscription for its ministry. Two brief quotations from this overture will be sufficient to indicate that despite the fact that the formula of 1724 contained only a reference to the Westminster Confession of Faith, the Catechisms were intended to be included in any doctrinal standard of belief.

"We all generally acknowledge and look upon the Westminster Confession and Catechisms to be our confession, or what we own as such."

"That in pursuance, hereof, the Synod would, by an act of its own, publicly and authoritatively adopt the Westminster Confession of Faith, Catechisms, etc., for the public confession of our faith, as we are a particular organized Church."

This overture was taken up by the Synod in 1729. After a long debate a resolution relating to subscription was adopted by the Synod. This resolution approved of both the Larger and Shorter Catechisms and the Confession of Faith "as the Confession of our faith."

In accordance with this resolution, the action known in Presbyterian history as the Adopting Act was adopted by the same Synod. This historic document has continued ever since to be the basis for the ~~the~~ interpretation of the doctrinal formula of the Presbyterian Church. It is as follows:

"All the ministers of this Synod now present, except one that declared himself not prepared, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority; or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain."
(Records of the Presbyterian Church, 1729, pp. 94-95.)

Both of these references which have to do with the doctrinal

formula of subscription clearly indicate the inclusion of the Catechisms with the Confession of Faith in the formula of subscription. In all the references in the Minutes of the Synod to doctrinal standards which now follow, the Catechisms are invariably included:-

"Mr. Elmer desiring time last Synod to consider of the Synod's declaring to the Westminster Confession and Catechisms, &c; and Mr. Morgan and Mr. Pemberton being absent, do all now report that they have declared before the Presbytery, and desire that their names be inserted in our Synodical records." (Records of the Presbyterian Church, 1730, p.97.)

"Mr. David Evans having withdrawn from the Synod three years ago, upon a protest put in by him and some other brethren, declared his hearty concern for his withdrawal, and desired to be received as a member again. And he having proposed all the scruples he had to make about any articles of the Confession and Catechisms, &c. to the satisfaction of the Synod, and declared his adopting the Westminster Confession of Faith and Catechisms, agreeable to the last year's adopting act; he was unanimously received in as a member again; and for his ease is joined to the Presbytery of Philadelphia." (Records of the Presbyterian Church, 1730, pp.97-98.)

"Whereas some persons have been dissatisfied at the manner of wording our last year's agreement about the Confession, &c.;

supposing some expressions not sufficiently obligatory upon intrants; overtured, that the Synod do now declare, that they understand these clauses that respect the admission of intrants or candidates in such a sense as to oblige them to receive and adopt the Confession and Catechisms at their admission in the same manner and as fully as members of the Synod did that were then present. Which overture was unanimously agreed to by the Synod." (Records of the Presbyterian Church, 1730, p. 98.)

"Inquiry being made of Mr. Robert Cross, as to his opinion relating to the Synod's agreement with reference to the Westminster Confession of Faith, &c. the said Mr. Cross did declare his hearty concurrence with what the Synod had done in that affair, and that he did accept of and adopt the said Confession of Faith and Catechisms, as the confession of his faith." (Records of the Presbyterian Church, 1731, p. 100.)

"The Rev. Mr. William Bertram desiring admission into this Synod, and producing most ample testimonials from the Presbytery of Bangor, in Ireland, of his ordination, ministerial qualifications, and regular Christian conversation, after his declaring his full and free assent unto the Westminster Confession and Catechisms as the confession of his faith, the Synod unanimously and cheerfully complied with his desire of admission as a member of this Synod.

"The moderator and Mr. Orme not having opportunity before, either in Presbytery or Synod, did now declare their hearty assent unto the Confession of Faith and Catechisms of Westminster, adopting them as the confession of their faith." (Records of the Presby-

terian Church, 1732, pp. 101-102.)

"Ordered, That the Synod make a particular inquiry during the time of their meeting every year, whether such ministers as have been received as members since the foregoing meeting of the Synod, have adopted, or have been required by the Synod, or by the respective Presbyteries, to adopt the Westminster Confession and Catechisms with the Directory, according to the acts of the Synod made some years since for that purpose, and that also the report made to the Synod in answer to said inquiry, be recorded in our minutes." (Records of the Presbyterian Church, 1734, p. 109.)

"Pursuant to act of Synod, found upon inquiry that Mr. William Tennent, junior, Mr. Andrew Archbold ordained, and Mr. Samuel Blair licensed, did each and every of them declare their assent and consent to the Westminster Confession and Catechisms, and Directory annexed, according to the intent of the act of Synod in that case made and provided." (Records of the Presbyterian Church, 1734, pp. 109-110.)

"Inquiry being made, according to the order of last Synod, whether those admitted into any of our Presbyteries since last Synod have adopted the Westminster Confession of Faith and Catechisms, &c. according to the adopting act of the Synod, it was reported, that Messrs. Isaac Chalker, Simon Horton, and Samuel Blair, ordained by the Presbytery of East Jersey, and Mr. Hugh Carlisle, admitted

into New Castle Presbytery, have done it in the several Presbyteries according to the order aforesaid. And Messrs. Isaac Chalker and Hugh Carlisle not having seen the adopting act, have now had the same read to them, and do now concur in their assent to the terms of the adopting act.

"Ordered, That each Presbytery have the whole adopting act inserted in their Presbytery book." (Records of the Presbyterian Church, 1735, pp. 114-115.)

" 1st. That no minister or probationer coming among us from Europe, be allowed to preach in vacant congregations until first his credentials and recommendations be seen and approved by the Presbytery unto which such congregation doth most properly belong, and until he preach with approbation before said Presbytery, and subscribe or adopt the Westminster Confession of Faith and Catechisms, before said Presbytery, in manner and form as they have done; and that no minister employ such to preach in his pulpit until he see his credentials, and be satisfied, as far as may be, of his firm attachment to said Confession, &c., in opposition to the new upstart doctrines and schemes, particularly such as we condemned in Mr. H.....'s sermons. And lest some strangers might suffer by the rigorous observation of this order, let it be thus qualified, viz: That the moderator and two of the members of each Presbytery be appointed as a standing committee to act Presbyterially in that affair as there may be occasion, and to be accountable to their respective Presbyteries." (Records of the Presbyterian Church, 1735, pp. 118-119.)

"An overture of the committee upon the supplication of the people of Paxton and Derry, was brought in and is as followeth. That the Synod do declare, that insmuch as we understand, that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod, contained in the printed paper, relating to our receiving or adopting the Westminster Confession and Catechisms, &c: That in order to remove said offence, and all jealousies that have arisen or may arise in any of our people's minds, on occasion of said distinctions and expressions, the Synod doth declare, that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to said distinctions. And we do further declare, that this was our meaning and true intent in our first adopting of said Confession, as may particularly appear by our adopting act, which is as followeth: All the ministers of the Synod now present, (which were eighteen in number, except one that declared himself not prepared,) after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith, and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of these scruples, and in declaring the said Confession and Catechisms to be the confession of their faith except only some clauses on the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive these articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of

their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"And we hope and desire, that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our good old received doctrines contained in said confession, without the least variation or alteration, and that they will lay aside their jealousies that have been entertained through occasion of the above hinted expressions and declarations as groundless. This overture approved nemine contradicente." (Records of the Presbyterian Church, 1736, pp. 126-127.)

"Overtures, That every member of this Synod, whether minister or elder, do sincerely and heartily receive, own, acknowledge, or subscribe, the Westminster Confession of Faith, and Larger and Shorter Catechisms; as the confession of his faith, and the Directory, as far as circumstances will allow and admit in this infant church, for the rule of church order. Ordered, that every session do oblige their elders, at their admission, to do the same. This was readily approved, nemine contradicente." (Records of the Presbyterian Church, 1741, pp. 159-160.)

LATER COLONIAL PERIOD, 1741-1788.
Synod of Philadelphia, 1741-1758.

"And that Presbytery reports, that since our last they have ordained to the work of the ministry Mr. Timothy Griffith and Mr. John Steel, they having passed the usual trials and adopted the Westminster Confession and Catechisms as the confession of their faith, according to order of the Synod in that case provided." (Records of the Presbyterian Church, 1744, p. 171.)

"The Presbytery of Donegal report that they have ordained Mr. Joseph Tate since our last, having adopted the Westminster Confession of Faith, and Catechisms, according to the order of this Synod." (Records of the Presbyterian Church, 1749, p. 195.)

SYNOD OF NEW YORK, 1741-1758.

"The ministers and elders before mentioned, first considered and agreed upon the following articles, as the plan and foundation of their synodical union.

"1. They agree that the Westminster Confession of Faith with the Larger and Shorter Catechisms, be the public confession of their faith in such manner as was agreed unto by the Synod of Philadelphia, in the year 1729; and to be inserted in the latter end of this book. And they declare their approbation of the Directory of the Assembly of Divines at Westminster, as the general plan of worship and discipline." (Records of the Presbyterian Church, 1745, p. 233.)

"1. That every member assent unto and receive the Westminster Confession of Faith and Catechisms, as the confession of his faith, according to the plan formerly mentioned and proposed, and also agree to the Directory as the general plan of worship and discipline." (Records of the Presbyterian Church, 1750, p. 243.)

"The Synod being informed of certain misrepresentations concerning the constitution, order, and discipline of our churches, industriously spread by some of the members of the Dutch congregations, interspersed among or bordering upon us, with the design to prevent occasional or constant communion of their members with our churches; to obviate all such misrepresentations, and to cultivate a good understanding between us and our brethren of the Dutch churches, we do hereby declare and testify our constitution, order, and discipline, to be in harmony with the established church of Scotland. The Westminster Confession, Catechisms, and Directory for public worship and church government adopted by them, are like manner received and adopted by us. We declare ourselves united with that church in the same faith, order, and discipline." (Records of the Presbyterian Church, 1751, p. 245.)

SYNOD OF NEW YORK AND PHILADELPHIA, 1758-1788

"1. Both Synods having always approved and received the Westminster Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the Word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Con-

fession and Catechisms, and avoid and oppose all errors contrary thereto."

"Vi. That no Presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and cases of conscience; and declare his acceptance of the Westminster Confession and Catechisms as the confession of his faith, and promise subjection to the Presbyterian plan of government in the Westminster Directory." (Records of the Presbyterian Church, 1758, pp. 286-287.)

"A request was brought in from a Presbytery in New York government, to the east of North River, desiring to be incorporated with this Synod, and that some members of the Presbyteries of New York and Suffolk, which are contiguous, may be allowed to be joined with them in a Presbyterian capacity.

"After several members of this body had given full satisfaction concerning their characters, their good standing in the Churches, and that it was not from any unbrotherly or unfriendly views, nor from any disaffection, to the neighbouring churches that they desired to unite with us, it is agreed to grant their request, provided that they agree to adopt our Westminster Confession of Faith and Catechisms, and engage to observe the Directory as a plan of worship, discipline, and government, according to the agreement of this Synod." (Records of the Presbyterian Church, 1763, p. 330.)

"It is undoubtedly the right of Presbyteries to converse with any probationer or minister from foreign parts, as far as they may find it necessary to give them satisfaction, and not receive him implicitly on a certificate, however fair and regular, together with his general profession of adopting the Westminster Confession of Faith and Catechisms." (Records of the Presbyterian Church, 1765, p. 344.)

"The Presbytery of Dutchess county being present report, that they have complied with the stipulations of the Synod in the year 1763, and have adopted the Westminster Confession of Faith and Catechisms, together with the Directory for worship and discipline, according to the usage of this Synod as appears from their minutes, which were produced and read; certain members of said Presbytery being present, were allowed to take their seats accordingly." (Records of the Presbyterian Church, 1766, p. 351.)

"Rev. and dear Brethren: - We received your letter by the Rev. Mr. Caldwell, proposing an union of your Presbytery with this Synod, and asking the conditions on which it may be obtained. The Synod took your proposal into consideration, and are unanimously of opinion that the union would be for the interest of religion and the comfort of the whole body, and therefore agreed that it should take place for all ecclesiastical purposes, and expect that your Presbytery will

attend the meeting of the Synod with all the regularity that your situation will admit. The conditions which we require, are only what we suppose you are already agreed in, viz., that all your ministers acknowledge and adopt as the standard of doctrine, the Westminster Confession of Faith and Catechisms, and the Directory as the plan of your worship and discipline. The Church of Scotland is considered by this Synod as their pattern in general; but we have not as yet expressly adopted by resolution of Synod, or bound ourselves to any ~~of~~ other of the standing laws or forms of the Church of Scotland, than those above mentioned, intending to lay down such rules for ourselves upon Presbyterian principles in general, as circumstances should from time to time show to be expedient." (Records of the Presbyterian Church, 1770, p. 409.)

"The Synod having now revised and corrected the draught of a directory for worship, did approve and ratify the same, and do hereby appoint the said directory, as now amended, to be the directory for worship of God in the Presbyterian Church in the United States of America. They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the larger, did approve, and do hereby approve and ratify the said catechisms, as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order, that the said Directory and Catechisms be printed and bound up in the same volume with the Confession of Faith and the Form of Government and Discipline, and that the whole be considered as the standard of

our doctrine, government, discipline, and worship, agreeably
to the resolution of the Synod at their present sessions."

(Records of the Presbyterian Church, 1788, 547.)

GENERAL ASSEMBLY 1788 - 1838.

The deliverance of the Synod of New York and Philadelphia in 1788, which has just been quoted, definitely included the Larger and Shorter Catechisms in the doctrinal standards of the Presbyterian Church. Despite this deliverance, however, the Catechisms were not incorporated in the second constitutional questions addressed to candidates for licensure and ordination in the Form of Government adopted by the Synod in the same year. That question as then adopted, and which has never been changed so far as its wording is concerned, was:- "Do you sincerely receive and adopt the confession of faith of this Church as containing the system of doctrine taught in the holy scriptures?" No statement is anywhere given for this extraordinary omission. There are several good and sufficient reasons for believing that the Catechisms were thus omitted because the Synod considered the words "confession of faith" in a generic sense, and not in the specific sense as referring to the Westminster Confession of Faith.

1. The use of small letters.

The original copy of the Form of Government as published in 1789 has the words, confession of faith, in the second constitutional question in small letters. At first glance this fact would not seem very significant in view of the lack of standardization in the use of capital letters in those early days. Further study, however, indicates that no little significance must be attached to this fact.

(1) Throughout the whole period of colonial history from 1706 to 1788 whenever the words, confession of faith, are used in the original manuscript minutes of our Supreme Judicatory, they are invariably used with capital letters. The significance of this cannot be underestimated especially when the use of capitals, is found throughout the original manuscript. Minutes for 1787 and 1788.

(2) "A Draught of a Plan of Government and Discipline for the Presbyterian Church in North America" proposed by a committee appointed for that purpose by the Synod of New York and Philadelphia was published in 1786. The original copy of this interesting document has this suggested constitutional question upon the doctrinal standards:- "Do you here, publicly renew your acceptance of the Confession of Faith of this church, as a useful summary and explanation, of the practical principles of faith contained in the Holy Scriptures"? As indicated the words confession of faith are in capital letters.

(3) In the "Directory for the Worship of God" as originally published with the other standards of the Presbyterian Church in 1789, a portion of Chapter VII, Section IV, reads:- "That they teach the child to read the word of God; that they instruct it in the principles of our holy religion as contained in the Scriptures of the old and new Testaments, an excellent summary of which we have in the Confession of Faith of this Church; and in the Larger and Shorter Catechisms of the Westminster Assembly." while the capitalization in this case is limited to the word, confession, nevertheless it is exceedingly significant that in the only other connection in either the Form of Government or the Directory outside of the constitutional questions where the words, confession of faith, are mentioned there should be this capitalization.

(4) A study of the successive editions of the Constitution of the Presbyterian Church down through the years reveal that the use of small letters in this constitutional question continued until the year 1896. A copy of the Constitution on the shelves of the Presbyterian Historical Society for that year has in it all the editorial corrections for the new edition that was to be published at that time. Among these corrections was the arbitrary capitalizing of the two words confession and faith by the editorial committee.

2. The inclusive use of the words "Confession of Faith".

The first edition of the book containing the doctrinal and administrative standards of the Presbyterian Church in the U.S.A. published in 1789 had as its cover title, "The Confession of Faith". This remained for over a century, and through successive editions, the title of this book, as published by the Church. It was not until 1896 that the present cover title "The Constitution of the Presbyterian Church in the U.S.A." began to be used. If the title "The Confession of Faith" was considered sufficiently inclusive to use as a title for a book containing all the standards of the Church, it is entirely reasonable to suppose the the words "confession of faith" in the constitutional question may be considered in a general sense.

3. The Statement in Chapter VIII, Section II of the Directory of Worship.

The only reference in the Constitution to the Catechisms is found in Chapter VIII, Section II, of the Directory for Worship. Here it is stated: "That they teach the child to read the Word of God, that they instruct him in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Synod of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty; that they pray with and for the child; that they set an example of piety and godliness before him, and endeavor by all the means of God's appointment to bring up their child in the nurture and admonition of the Lord."

4. The following deliverances of our General Assembly specifically declare that the Catechisms are a part of the doctrinal formula of subscription:

General Assembly, 1788 - 1838.

"It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order." (Mins. 1811, p.328.)

"As to the question submitted to them, 'whether the Catechisms, larger and shorter, are to be considered as part of the Standards of our Church, and are comprehended in the words, Confession of Faith of this Church?' the committee feel no hesitation in answering that question in the affirmative. It does not appear, that any doubts on that subject have ever been entertained, until very recently. The committee find in the minutes of the old Synod, at the union of the Synod of Philadelphia with the Synod of New York and New Jersey, in 1758, that the first article of the Plan of Union contains the following words, (Digest, p. 188.) viz. 'Both Synods, having always approved and received the Westminster Confession of Faith and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine founded on the word of God, we do still receive the same as the Confession of our Faith; and also the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members, and probationers for the ministry, that they preach and teach according to the form of sound words in said Confession, and Catechisms, and avoid and oppose all error contrary thereto.'" In the recital of the manner in which a Presbytery was received by the Synod of New York, 1763, we have the following record which is contained in the Assembly's Digest, p.50. 'It was agreed to grant

their request, provided that they agree to adopt our Westminster Confession of Faith and Catechisms, and engage to observe the Directory as a plan for worship, discipline, and government according to the agreement of this Synod.'

"In 1788, in the adopting act of the Confession, as entered in the Digest, P. 124, the Catechisms are distinctly mentioned as a part of our standards. 'They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger, did approve, and do hereby approve and ratify the said Catechisms as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order that the said Directory and Catechisms be printed and bound in the same volume with the Confession of Faith and the Form of Government and Discipline; and that the whole be considered as the standing of our doctrine, government, discipline, and worship, agreeably to the resolutions of the Synod at their present sessions' one of which resolutions was, (p.123,) 'that the Form of Government and Discipline and the Confession of Faith, as now ratified, is to continue to be our constitution and the confession of our faith and practice unalterably, unless two-thirds of the Presbyteries under the care of the General Assembly shall propose alterations or amendments, and such alterations or amendments shall be agreed to and enacted by the General Assembly.' Accordingly, in the Directory for the administration of baptism, the larger and Shorter Catechisms of the Westminster Assembly, are mentioned in connection with the Confession of Faith, as adopted by this Church, and are to be recommended as containing a summary of the principles of our holy religion, taught in the Scriptures of the Old and New Testament.

"The committee therefore recommend to the Assembly the adoption of the following resolution, viz.

"1. Resolved by the Assembly, That in receiving and adopting the Con-

fession of Faith, as containing the system of doctrine taught in the Holy Scriptures, the Larger and Shorter Catechisms of the Westminster Assembly of Divines, are included, and do constitute an integral part of the standards of this Church." (Mins. 1832, p.331-333.)

General Assembly, Old School, 1838-1870.

"The report of the committee on the report of the committee on the Westminster Bi-centenary, was considered, and adopted, as follows, viz.

"The Committee to whom was referred the Report on the observance of the Bi-centenary of the Westminster Assembly, having considered the subject, recommend it to the favourable consideration of the Assembly.

"A correct knowledge of the character of the Assembly, of the purpose for which they were convened, of the difficulties of their position, of the arduous nature of their task, and of the results of their labours, shows the extent of the benefits which they have conferred on the interests of truth and freedom; and our Church in common with other churches, which have been formed on the same model, must feel that the occurrence of the Two Hundredth Anniversary of their meeting, is a deeply interesting period in the lapse of time, and may prove profitable by its appropriate commemoration. It is, therefore, recommended to the Assembly, to adopt, with some modification, the propositions reported by the Committee of the last General Assembly;- as follows:

"Resolved, That it is highly important that the venerable standards, prepared by the Westminster Assembly, as substantially adopted by the Presbyterian Church, shall be more carefully studied, more perfectly understood, and more faithfully observed by all the members and office-bearers of this Church; and that the children of the Church be early and faithfully taught to understand and observe them." (Mins. 1843, O.S.p.191)

"The Committee on Bills and Overtures reported as follows, viz.

"Overture No. 1. The following inquiry from the members of the Presbytery of Nashville, 'When ministers and other officers are ordained in the Presbyterian Church, and give an affirmative answer to the question, Do you sincerely receive and adopt the Confession of this Church as containing the system of doctrines taught in the Holy Scriptures? are such ministers and officers to be understood as embracing and assenting to the doctrines, principles, precepts and statements contained in the Larger and Shorter Catechisms, in the same unqualified sense in which they are understood to embrace and assent to the doctrines, principles, precepts, and statements contained in other parts of the Confession of Faith?'

"The Committee recommended that the question be answered in the affirmative; and the recommendation was adopted." (Mins. 1848, O.S. p.18)

General Assembly, New School, 1833-1870.

"It will also be perceived that, in the adoption of our

DOCTRINAL STANDARDS,

they manifested the utmost regard for the formulas of the Westminster Assembly. The Westminster Confession of Faith was adopted, word for word, with the exception of a few lines relating to the authority of the magistrate, and not at all affecting points of religious faith. Not the slightest alteration was made in the Shorter Catechism. And in the Larger Catechism the only alteration made was the omission of the phrase, - 'tolerating a false religion,' - in answer to the Question 109, 'What are the sins forbidden in the second commandment?' With these exceptions, they professed their unwavering and unanimous attachment to the ancient creed of the Church of their fathers, and adopted it as Doctrinal Basis of their new organization. That basis remains unchanged to this day. No General Assembly has ventured to make even the slight alteration of a single word." (Mins. 1849, E.S., p.197.)

General Assembly, 1870 to date.

"The Committee has considered carefully the entire matter entrusted to it, and has reached the following conclusions as preliminary to its recommendations:

"1. That this Church has always emphasized doctrine as being the vital element in the body ecclesiastic, and that, therefore, changes or alterations in the Confession of Faith and the Larger and Shorter Catechisms should be made under greater restrictions than changes or alterations in the Form of Government, the Book of Discipline and the Directory for Worship." (Mins. 1890, p. 63.)

"The Committee appointed to prepare an answer to the protest of Revs. Herriek Johnson, D.D., LL.D., S. J. Niccolls, D.D., LL.D., and others presented its Report, which was received, and is as follows:

"As already announced by this General Assembly, the deliverance of the Portland Assembly, and the deliverances of this body, touching the inspiration of the Holy Scriptures, impose no new test of orthodoxy nor do they set forth any theory of inspiration, but only reaffirm the statements of our Confession of Faith, Chap. i, Secs. i, ii, iv, v, viii, x, and the Larger Catechism, Ques. 3; statements to which every minister and every elder in the Church gives his assent at his ordination in response to the following question: 'Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?'

"We can, therefore, say with the protestants, we believe 'these present Scriptures to be the very Word of God,' and 'immediately inspired by God,' 'kept pure in all ages' and 'our only infallible rule of faith

Lewis S. Mudge

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

November 4, 1930.

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

Dr. Robert E. Speer,
Dr. Henry C. Swearingen,

Dear Friends:


I am forwarding you herewith the results of Mr. Pugh's very careful study of the official records of the Church in connection with the "deliverances of the supreme judicatory of the Presbyterian Church on terms of subscription and ordination". These deliverances are set forth in chronological order and as you will note without comment. If at any point you should later desire further information or interpretation Mr. Pugh and I will do our best to furnish you with what you seek.

In these two studies which have been forwarded you, namely "The Formula of Subscription to the Doctrinal Standards of the Presbyterian Church in the United States of America" and the "Deliverances of the Supreme Judicatory of the Presbyterian Church on Terms of Subscription and Ordination" what has been attempted is only to put in your hands the official background relating to the general subject with which the Committee of which you are members will have to do at the Pittsburgh conference on November 12th and 13th.

I have expressed to Mr. Pugh our deep appreciation of his invaluable help. I know you will join me in warm appreciation.

With warm regards, believe me

Yours sincerely,


Lewis S. Mudge
Stated Clerk

DELIVERANCES OF THE SUPREME JUDICATORY OF THE PRESBYTERIAN CHURCH
ON THE TERMS OF SUBSCRIPTION IN ORDINATION

The Presbyterian Church in the United States of America remained without any common rules of action with regard to terms of subscription in the ordination of candidates and the dismissal of ministers from other Churches until 1729. At that time, as the result of an overture introduced in the Synod, the Adopting Act was passed which required "agreement in, and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession as the confession of our faith."

Scruples about articles which the Presbyteries were to judge whether essential and necessary, were admitted against the Confession and Catechisms in the following statement:

"And in case any minister of this Synod, or any candidate, for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall, at the time of his making said declaration, declare his sentiments to the Presbytery or Synod; who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship and government. But if the Synod or Presbytery shall judge such minister or candidate erroneous in essential or necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod solemnly

agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these extra-essentials, and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love, as if they had not differed from us in such sentiments." (Records, 1729, p. 92.)

Thus the Synod, while recognizing the rights of individuals to their opinions, and denying any intention to impose its form of belief on the conscience, held and agreed that the Confession and Catechisms of Westminster should henceforth be formally adopted "as being in all the essential and necessary articles good forms of sound words and systems of Christian doctrine", and as such should be received and adopted by all who might hold office within the Church.

Despite the acceptance of the Adopting Act, the question still remained as to what were essential and necessary articles, and as to the measure of liberty allowable in the interpretation of the good forms of sound words. In 1736, the Synod believing that dangerous distinctions were being introduced as to certain essential articles and their interpretation, adopted the Declaration that the Synod adhered to the Symbols not only as containing the true system of doctrine, but also as involving its acceptance "without the least variation and without regard to such distinctions."

At the reunion of the two Synods in 1758, after the unfortunate separation of 1741, the following declaration was made:

"I. Both Synods having always approved and received the Westminster Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government

and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto." (Mins. 1758, p. 286.)

The only other declaration upon the terms of subscription during the colonial period of Presbyterian history is the following:

"Article 1st: The Synod of New York and Philadelphia adopt, according to the known and established meaning of the terms, the Westminster Confession of Faith as the confession of their faith, save that every candidate for the gospel ministry is permitted to except against so much of the twenty-third chapter as gives authority to the civil magistrates in matters of religion. The Presbyterian Church in America considers the Church of Christ as a spiritual society, entirely distinct from the civil government, having a right to regulate their own ecclesiastical policy, independently of the interposition of the magistrate.

"The Synod also receives the directory for public worship and the form of church government recommended by the Westminster Assembly as in substance agreeable to the institutions of the New Testament. This mode of adoption we use, because we believe the general platform of our government to be agreeable to the sacred Scriptures; but we do not believe that God has been pleased so to reveal and enjoin every minute circumstances of ecclesiastic government and discipline as not to leave room for orthodox churches of Christ, in these minutiae, to differ with charity from one another." (Mins. 1786, p. 518)

DELIVERANCES OF GENERAL ASSEMBLY, 1789-1838.

"We take the present occasion of declaring our uniform adherence to the doctrines contained in our Confession of Faith, in their present plain and intelligible form; and our fixed determination to maintain them against all innovations. We earnestly wish that nothing subversive of these doctrines may be suffered to exist, or to be circulated amongst the churches; we hope, that even new explanations of our known principles by unusual and offensive phrases, will be cautiously guarded against, lest the feelings of Christians should be wounded; the cause of religion injured; and the enemy take occasion to triumph and blaspheme. We are also extremely anxious that the peace of the church, as well as its purity of doctrine, may be preserved inviolate; that everything calculated to inflame the passions, to invert the order of the church, or to interrupt and disturb its union will be cautiously avoided." (Mins. 1797, p. 5)

"2. That though the Confessions of Faith, and standards of our church, are of no original authority, independent of the Scriptures, yet we regard them as a summary of those divine truths which are diffused throughout the sacred volume.

"They, as a system of doctrines, therefore, cannot be abandoned in our opinion, without an abandonment of the word of God. They form a bond of fellowship in the faith of the gospel and the General Assembly cannot but believe the precious immortals under their care, to be more safe in receiving the truth of God's holy word, as exhibited in the standards of our church, than in being subject to the guidance of any instructor, whoever he may be, who may have confidence enough to set up his own opinions in

opposition to the system of doctrines, which men of sound learning, full of the Holy Ghost, and mighty in the Scripture, have devised from the oracles of the living God. It should never be forgotten that the Church is solemnly cautioned against the danger of being carried about by every wind of doctrine.

"3. This Confession of Faith, adopted by our church, contains a system of doctrines professedly believed by the people and the ~~pastors~~ under the care of the General Assembly, nor can it be traduced by any in the communion of our church, without subjecting the erring parties to that salutary discipline, which hath for its object the maintenance of the peace and purity of the church, under the government of her great Master." (Mins. 1824, 211, 212.)

"9. That, in receiving and adopting the formularies of our Church, every person ought to be supposed, without evidence to the contrary, to receive and adopt them according to the obvious known, and established meaning of the terms, as the confession of his faith; and that, if objections be made, the Presbytery, unless he withdraw such objections, should not license, or ordain, or admit him." (Mins. 1834, p. 26.)

"In approaching the consideration of these weighty subjects, the committee deemed it to be an obvious duty to exclude from their view, all those principles which result from the wishes or plans of different parties in the church, and to take for their guide simply the word of God, which we consider the only infallible rule of faith ^{and} practice; and those public Formularies by which we have solemnly agreed and stipulated with each other, to be governed in all our proceedings. The moment we depart from these, we are not only ex-

posed to all the evils of discord; but also run the risk of destroying those bands of union by which we have been so long bound together as an Ecclesiastical body. There is certainly no portion of the visible church in which a harmonious accordance with the same adopted Formularies, and a uniform submission to the same rules of truth and order, are so essential to the maintenance of ecclesiastical peace, and to cordial co-operation in promoting these great purposes for which the church was founded by her King and Head, as among the churches of our denomination. The committee, indeed, by no means expect, and do not suppose, that the Assembly would think of enforcing that perfect agreement of views in every minute particular which, in a body so extended as the Presbyterian Church, has perhaps never been realized. But that an entire and cordial agreement in all the radical principles of that system of truth and order which is taught in the holy scriptures, which is embodied in our Confession of Faith and Form of Government, and which every minister and elder of the Presbyterian Church has solemnly subscribed and promised to maintain, may not only be reasonably expected, but must be, as far as possible, secured, if we would maintain the "unity of the Spirit" in the bonds of peace and love, it is presumed this General Assembly will be unanimous in pronouncing. If this be not so, it is in vain that we assemble from year to year; in vain that we hope for intercourse either pleasant or edifying. Our judicatories must be scenes of discord and conflict, and the ties which bind the several parts of our extended body to each other, can scarcely fail of being ties to ~~xxx~~ strife and contention." (Mins. 1835, p. 27.)

GENERAL ASSEMBLY, OLD SCHOOL, 1838 -- 1869.

"1. Resolved, That it is hereby declared by the General Assembly, that in requiring an adherence to our Church on the basis of the Assemblies of 1837 and 1838, they did not create, nor introduce any new basis of Presbyterianism, but required an adherence to the true and only basis of our organization and communion, viz, the doctrinal standards and constitution of our Church, as founded on the word of God, a deplorable departure from which had been suffered through the operation of the Plan of Union." (Mins. 1842, P 32)

"Resolved, That this Assembly hereby desires it to be distinctly understood, that the first article of the Report of the Joint Re-union Committee, which is the doctrinal basis of union, and which was adopted on Friday evening last by this Assembly, is not to be interpreted as giving license to the propagation of doctrines which have been condemned by either Assembly, nor to permit any Presbytery in the united church to license or ordain to the work of the ministry, any candidate who maintains any form of doctrine condemned by either Assembly." (Mins. 1868, P 640)

"Furthermore, this Assembly emphatically holds up to the Church and to the world, that it receives into its ministry and membership those who adopt "the system of doctrine taught in our Confession," and that it never has held, and does not now hold, that its ministers or members shall "view, state, or explain"

that system in any other than the words of the Holy Scriptures and our standards; and to show that this is the sentiment not only of the Assembly, but of the protesters themselves also, the Assembly here cites the testimony of one of the signers, of the Protest, whose words have been referred to in the discussions just closed. Says Dr. Hodge:

"If a man comes to us, and he adopts " the system of doctrine" taught in our Confession, we have a right to ask him, "Do you believe there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these three are one God, the same in substance, equal in power and glory?" If he says, Yes, we are satisfied. We do not call upon him to explain how three persons are one God, or to determine what relations in the awful mysteries of the Godhead are indicated by the terms Father, Son, and Holy Ghost. If we ask, Do you believe that 'God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures?' and he answers, Yes, we are satisfied. If he says he believes that 'the covenant being made with Adam, not only for himself, but for his posterity, allmankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression,' we are satisfied. If he says that he believes the 'the sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it,' we are satisfied. If he says, 'Christ executes the office of a priest in his once offering himself a sacrifice to satisfy Divine justice, and reconcile us to God, and in making continual intercession for us; we are satisfied.

If he says he believes justification to be 'an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone,' we are satisfied. Is not this what is meant when a man says he adopts our 'system of doctrine?' Is not this, nothing more and nothing less, that which we are authorized and bound to require? God grant that we may unite on terms so simple, so reasonable, and, I must hope, so satisfactory to every sincere, humble, Christian brother."
(Remarks of the Rev. Charles Hodge, D.D. in the Philadelphia Convention).

"The Assembly cannot enlarge the basis beyond the platform of God's truth as stated in our standards, and it would not narrow the basis by taking one title from the form of sound words therein contained. We declare our willingness to unite with all those who profess their faith in the Lord Jesus Christ, and their adoption of "the Confession of Faith and Form of Government" of our beloved Church."
(Mins. 1868, P. 662)

"2. The reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

"3. Each of the said Assemblies shall submit to foregoing Basis to its Presbyteries, which shall be required to meet on or

before the 15th day of October, 1869, to express their approval or disapproval of the same, by a categorical answer to the following question:

"Do you approve of the reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following basis, namely: "The reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confessions of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline, of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity"?

(Mins. 1869, P 914)

GENERAL ASSEMBLY, NEW SCHOOL, 1838-1869

"2. That the whole letter and principle of our Church, in the work of ordaining its officers, imply that such persons have thoroughly studied the Scriptures and the Constitution of the Church; that they have adopted these standards at ordination, because they are thus intelligently impressed with the conviction that these standards do contain all the laws and rules of Christ, intended for the government of His Church; and that if it should ever become necessary to alter or add to these rules, it must be done according to the requirement of the Book itself.

"The Assembly regard the Confession of Faith, the Form of Government and Book of Discipline, as containing the laws and rules of the Bible, by which their ministers and members are to be tried when charged with an offence; and that if the principle be tolerated that any of the church-judicatories may constitute their own opinion of error, the law by which a minister is to be tried, then no minister or member has any protection from the oppressive action of a majority who differ from him. A Presbytery might declare opposition to abolitionism or to colonization to be a great error, and suspend a brother for the honest maintenance of his opinion in these respects; or it might cut off a brother for any opinion entertained by him which is in opposition to the sentiments of a majority of his brethren in the judicatory; which principle we regard as destructive of the true liberty of the Church." (Mins. 1846, p. 36)

"3. It was satisfactorily announced to the Assembly, that the Presbyteries referred to had adopted the Confession of Faith, Form of Government and Book of Discipline." (Mins. 1846, p. 38)

"It will also be perceived that, in the adoption of our DOCTRINAL STANDARDS, they manifested the utmost regard for the formulas of the Westminster Assembly. The Westminster Confession was adopted, word for word, with the exception of a few lines relating to the authority of the magistrate, and not at all affecting points of religious faith. Not the slightest alteration was made in the Shorter Catechism. And in the Larger Catechism the only alteration made was the omission of the phrase, "tolerating a false religion," in the answer to the Question, 109. "What are the sins forbidden in the second commandment?" With these exceptions, they professed their unwavering and unanimous attachment to the ancient creed of the Church of their fathers, and adopted it as the Doctrinal Basis of their new organization. That basis remains unchanged to this day. No General Assembly has ventured to make even the slight alteration of a single word. (Mins. 1849, p. 197.)

"In their judgment, the line of distinction between the two Assemblies, as now drawn, does not consist, as some have supposed, merely in theological diversities. The same Confession is adopted by all. It is adopted in the same terms as containing the same system. To make this agreement the more determinate, the Committee have given this system its historic name. At the same time that we mutually interchange these guarantees for Christian liberty. Differences always have existed and been allowed in the Presbyterian Churches in Europe and America, as to modes of explaining and theorizing within the metes and bounds of the one accepted system. What exists in fact, we have undertaken to express in words. To

put into exact formulas what opinions should be allowed and what interdicted, would be to write a new Confession of Faith. This neither Branch of the Church desires. Your Committee have assumed no such work of supererogation. Neither have they made compromise or concessions. They append no codicil to the old Symbols. They have asserted, as being essential to all true unity, the necessity of adopting the same Confession and the same System, with the recognition of liberty on either hand, for such differences as do not impair the integrity of the system itself; which is all the liberty that any branch of the great Calvinistic family of Churches has ever claimed or desired. (Mins. 1868, p. 33.)

"2. The Re-union shall be effected on the doctrinal and ecclesiastical Basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity. (Mins. 1869, p. 276.)

GENERAL ASSEMBLY 1870, TO DATE

"These principles set forth clearly the fact that the Holy Scriptures in their entirety have been and are held by this Church to be the only and infallible rule of religious faith and practice. This Christian Church requires its Standards of doctrine and government to contain as essential and necessary articles only those things which are "either expressly set down in Scriptures, or by good and necessary consequences may be deduced from

Scripture" (Confession of Faith, Chap. I, Sec. 6), In matters which are non-essential, and which may be "ordered by the light of nature and Christian prudence," it is the law of the Church, that in their ordering the "general rules of the Word are always to be observed" (Confession of Faith, Chap. I, Sec.6).

"Along with this insistence upon the unique supremacy of the Holy Scriptures there is in the Standards the acknowledgment of human fallibility. Christian Churches and their judicatories, being composed of fallible men, may err. This admission of liability to error, however, is not to be used as if it lessened the authority of the doctrinal and governmental Standards of the Church over those who have voluntarily accepted them. Far otherwise! It is simply the declaration by the Church of its dependence upon the Divine Author of the Scriptures, for the guidance of His Spirit in the interpretation of His Word and in the formulation and application of its Standards. This Church holds not only to the Word of God as the supreme and infallible rule of faith and practice, but further, that its Confession of Faith contains the system of doctrine taught in the Holy Scriptures, (Form of Government, Chap XIV, Sec. 1; (and that its government, discipline and worship are agreeable to and founded upon the Scriptures (Form of Government, Chap. VIII, Sec. 1; Book of Discipline, Secs. 3 and 4;) (Confession of Faith, Chap. XXI, Sec. 1). The Holy Scriptures are acknowledged as alike the source and sanction of all matters of faith and practice. (Mins.1896, p. 168.)

"1. In adopting the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, as a

Basis of Union, it is mutually recognized that such agreement now exists between the system of doctrine contained in the Confessions of Faith of the two Churches as to warrant this union, a union honoring alike both. Mutual acknowledgment also is made of the teaching of defense of essential evangelical doctrine held in common by these Churches, and of the divine favor and blessing that have made this common faith and service effectual.

"It is also recognized that liberty of belief exists by virtue of the provisions of the Declaratory Statement, which is part of the Confession of Faith of the Presbyterian Church in the United States of America, and which states that "the ordination vow of ministers, ruling elders and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures." This liberty is specifically secured by the Declaratory Statement, as to Chapter II, Chapter X Section 3 of the Confession of Faith. It is recognized, also, that the doctrinal deliverances contained in the Brief Statement of the Reformed Faith, adopted in 1902 by the General Assembly of the Presbyterian Church in the United States of America, "for a better undertaking of our doctrinal beliefs," reveals a doctrinal agreement favorable to reunion." (Mins. 1904, p.137)

"2. That ministers, ruling elders, and deacons, in expressing approval of the Westminster Confession of Faith as revised in 1903, are required to assent only to the system of doctrine contained therein, and not to every particular statement in it. Further, this Assembly specifically declares that, since the revision of 1903, by which the Confession of Faith was amended, by change of its text, by a declaratory statement and by additions, it is no longer

allowable to interpret our system of doctrine in any fatalistic sense; nor are we willing to admit that such fatalistic interpretation was ever warranted, whatever misapprehension may have existed in the mind of any person." (Mins. 1906, p.211)

"1. This General Assembly reaffirms the declarations made by the General Assembly sitting in Des Moines, Iowa, May, 1906, and particularly in the first and second declarations, relating to the doctrinal assent required of all ministers, ruling elders and deacons, as set forth in the second declaration, both of which are herewith reannounced.

1. That in the Presbyterian Church no acceptance of the doctrines of the Church is required of any communicant, beyond a personal faith in Jesus Christ as Son of God and Saviour of the world, and a sincere acceptance of him as Lord and Master.

2. That ministers, ruling elders and deacons, in expressing approval of the Westminster Confession of Faith as revised in 1903, are required to assent only to the system of doctrine contained therein, and not to every particular statement in it; and inasmuch as the two Assemblies meeting in 1904 did declare that there was then a sufficient agreement between the system of doctrine contained in the Confessions of the two Churches to warrant the union of the Churches, therefore the change of doctrinal standards resulting from the union involves no change of belief on the part of any who were ministers, ruling elders or deacons in the Cumberland Presbyterian Church. Further, this Assembly specifically declares that since the revision of 1903, by which the Confession of Faith was amended, by a change of its text, by a declaratory statement, and by additions, it is no longer allowable to interpret our system of doctrine in any fatalistic

sense, nor are we willing to admit that such fatalistic interpretation was ever warranted, whatever misapprehension may have existed in the mind of any person.'

"2. This General Assembly further declares, with respect to the two declarations herewith reannounced, that the assertions of fact wherein do not make, and were not intended to make, any concession to any class of persons or officers that by virtue of the Union and Reunion had become members of the United Church; but said declarations simply relate facts that had been true in the Presbyterian Church from the organization of the General Assembly, in 1789, and are still true as setting forth the doctrinal relations of all communicants and of all office-bearers without exception.

"Moreover, this General Assembly, representing the Reunited Church, affirms that the same doctrinal relationship of members and office-bearers obtained in the Cumberland Presbyterian Church prior to the Union, as shown by its Confession.

"It is the 'system of doctrine,' rather than the Confession of Faith, that binds the members of our Church into unity in doctrinal beliefs. The Confession of Faith contains the system of doctrine, but other beliefs also, not necessarily belonging to the system of doctrine. Whether a 'particular statement' in the Confession of Faith constitutes an essential part of the 'system of doctrine' can be determined authoritatively only by the General Assembly. In this respect the Constitution of the Cumberland Presbyterian Church was identical with that of the Presbyterian Church." (Mins. 1909, p. 176, 177.)

"It is indubitable that this Church stands today as she has stood in all her history for the inspiration, integrity and authority of the Holy Scriptures, and confesses the Virgin birth of our Lord and His

actual bodily resurrection as component parts of the faith once delivered to the saints and most surely witnessed to in history. These doctrines have been confessed in the immemorial testimony of the Church, and the facts involved are the facts upon which among others Christianity rests. No one who denies them or is in serious doubt concerning them should be either licensed or ordained as a minister." (Mins. 1910, p. 192)

and practice;' while if errors were found in the original autographs they could not have proceeded from 'God, who is truth itself, the author thereof'." (Mins. 1893, p.169).

"Overture No. 47, from the Presbytery of Rochester, declaring that said 'Presbytery views with apprehension the attempt of the General Assembly to make new definitions of dogma, by deliverance and by judicial decision, and expresses its conviction that no doctrinal statement, which is not explicitly contained in the Confession of Faith and Catechisms of the Church, is binding on the office bearers.' We recommend the following action: The General Assembly has never undertaken to make new definitions of dogma, either by deliverance or by judicial decision, and we hope that this declaration of former Assemblies repeated by this General Assembly, will allay the apprehensions of our worthy brethren of this Presbytery." (Mins. 1894, p.45).

"The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church of the U.S.A., as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice." (Mins. 1905, p.44.)

John de Wood

S

JOHN WILSON WOOD, D.C.L.
EXECUTIVE SECRETARY
THE REV. A. B. PARSON
ASSISTANT SECRETARY

THE NATIONAL COUNCIL
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

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DEPARTMENT OF FOREIGN MISSIONS

Ans.

January 13, 1932.

Rev. R. E. Speer, D.D.,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:

Here is a copy of Bishop Graves' letter of
November 27th concerning the registration of churches, about
which I spoke to you on January 8th.

Sincerely yours

John W. Wood

JWW:MK

AMERICAN CHURCH MISSION
Shanghai

November 27, 1951

Dr. John W. Wood
Executive Secretary,
New York City, U.S.A.

Dear Dr. Wood:

A meeting of Church and Mission administrators was called together by Mr. Lobenstine on November 24th, the subject being as stated in his letter, which I enclose. The meeting was not largely attended but Dr. Nichols and I felt that it would be a good thing to be there and were present.

The information which we received was stated to be authentic and from the inside and they presented it as confidential though I hardly saw the necessity of this inasmuch as the said information has been printed in a document published by the Church of Christ in China. But it seems worth while sending on to you and it was as follows:

"Registration of Churches.

1. Churches shall be registered with local party offices within whose bound they are located.
2. In applying for registration churches shall give the following data in their petition:
 - a. Name and address
 - b. Name of the pastor and other officers, their occupation and mailing addresses
 - c. Purpose
 - d. Program
 - e. Sources of Income
 - f. Numbers of members, age, sex, and occupation of members
3. Pastors shall be persons of Chinese nationality
4. Missionaries are permitted to open new working fields only through registered churches. Persons in charge of such field shall be those of Chinese nationality.
5. Baptism of infants and children shall not be permitted. (Presumably all those under 18 as that is the age limit in Kuomintang Regulations covering minors).
6. Ordained ministers shall be deprived of the privilege of voting or of holding public office."

In answer to my question I learned that the word "churches" in (1) means "congregations" and that the "local party" means "the local Tangu". As to (2) there would be no objection on any one's part I imagine to supplying such information as is asked for if it were for the use of the Central Government although (c) seems very strange. Perhaps the churches are not allowed a declaration of Christian purpose. As to (3) there would be nothing serious in that. In (4) there is considerable difficulty. If the churches in (1) means separate congregations, it is a little difficult to see how the arrangements in (4) would work. (5) As a Baptist member of the Conference remarked, "would strike to the existence of the Church because it would make Sunday Schools impossible."

The words in brackets under (5) are probably Mr. Lobenstine's explanation and do not belong to the substance of the paper. (6) As nobody in China at present has the privilege of voting and we ourselves would not be as ordained ministers holding public office, it would not affect us at all, only the word "deprive" seems to indicate that it is in the nature of punishment for their acting as Christian ministers.

The general sense of the meeting (and half the meeting was composed of NCC secretaries) was that such a program is not likely to be enforced just at present though there seemed to be no question that it is the policy of the Kuomintang Party and therefore must evidently be the policy of the Government, which is under the Party. This was explained clearly by the Chinese members of the meeting. (and that all that could be done now was to ask the NCC to keep an open eye and report cases where difficulties occur.) It would appear that the policy is known ~~for~~ to the local Tangpus and that in some places they have made trouble for the local churches in property purchases on the ground that a church is not a registered body. Dr. Speer will probably have his own information on this subject and you might check this up with him. It at least throws considerable light on the point of registering educational institutions without a declaration of Christian purpose and why such a declaration is refused by the authorities.

Faithfully yours,

(Signed) F. R. Graves

Bishop of the Missionary
District of Shanghai.

(COPY)

NATIONAL CHRISTIAN COUNCIL OF CHINA
23 Yuen Ming Yuen Road
Shanghai

November 19, 1931

To the Church and Mission Administrators.

Dear Friends:

At the recent meeting of the Ad Interim Committee of the National Christian Council, held on November 16, it was voted to call a meeting of Church and Mission Administrators who are facing problems connected with the purchase of property and registration of deeds and perhaps the wider question of the registration of Chinese Churches.

This latter question is definitely being faced by certain Church bodies. It is one that has very wide bearings and in regard to which it is of great importance that there should be discussion before any definite commitments are made by one church which may embarrass the representatives of other Churches.

This matter has been referred to me on behalf of the staff and I am accordingly arranging to call as a first step in the consideration of this question an informal conference.

Would it be possible for you to meet with representatives of other Church and Mission bodies in an informal conference to be held in the offices of the N.C.C. on Tuesday next, November 24, at 4 p.m.? Kindly let me know as promptly as possible whether you could come at that time.

Yours sincerely,

(Signed) H. C. Lobenstine

P.S. In case you are unable to come yourself, could you appoint some one. The meeting is called merely as a means of finding out what problems are being faced and how they are being dealt with.

Wm. P. Schell

January 21, 1932.

To the members of the
Executive Council

Dear Friends:

You will be interested in reading the enclosed documents that have gone out of our office to the Pastors of the Synod of New York, at the request of the Foreign Missions Committee of the Synod.

Very sincerely yours,

William P. Schell

MCC

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

January 15th, 1932.

To the Pastors of the Synod of New York

Dear Friends:

In connection with the meeting of the Synod of New York last October a Pre-Synodical Conference on Foreign Missions was held under the auspices of the Foreign Missions Committee of the Synod, the Rev. Frank M. Weston, D.D., chairman.

At the request of the Committee I am mailing you herewith:

1. Recommendations adopted by the Foreign Missions Committee, October 20th.
2. Program recommended to the Committee by Rev. S. Franklin Mack, Young People's Secretary of the Board of Foreign Missions.
3. A Series of Missionary Questions submitted to the Committee by Dr. Robert E. Speer, Dr. Cleland B. McAfee and Dr. Francis Shunk Downs, and answered by them. (These questions were requested by the Committee as typical of the thinking of men and women today in regard to the Foreign Mission Enterprise).

It is the sincere hope of the Committee that this material may be of real service to you in your observance of Foreign Missions promotion and education during January and February, and that it may receive the widest possible dissemination. We shall appreciate it if we may hear from you regarding any special use you may make of it.

On behalf of the Board of Foreign Missions,

Very sincerely yours,

William P. Schell

RECOMMENDATIONS ADOPTED BY THE FOREIGN MISSIONS COMMITTEE

OF THE SYNOD OF NEW YORK, OCTOBER 20, 1931

1. That emphasis this year be on the spiritual side of our work.
2. A call to prayer - public and private - to all our churches.

That every pastor be urged to cooperate with the Board of Foreign Missions during the Zoning Period (January and February) by praying definitely for our worldwide work and workers, in every Sunday morning service, asking the congregation to unite in a minute or two of silent prayer for this Cause, and preceding the prayer period with brief statements about the work and workers to stimulate increased interest.

3. The heartiest cooperation with the women's missionary organizations.
4. An effective educational program, including a School of Missions in every church; the fullest possible use of missionary material (literature, slides, et cetera), speakers in the Presbyteries to be cultivated, and an interchange of pulpits in the other Presbyteries.
5. Sacrificial giving - a suggested four-fold budget for Christians, with divisions for (1) necessities, (2) comforts, (3) luxuries, and (4) benevolences (the necessities of others), with the urge to transfer as much as possible from division 3 to division 4.
6. That the list of questions submitted to Doctors Speer, McAfee, and Downs, be sent to each pastor with adequate answers.

That the additional program submitted by Dr. Mack is also recommended.

RECOMMENDATIONS SUBMITTED TO THE FOREIGN MISSIONS COMMITTEE

OF THE SYNOD OF NEW YORK, OCTOBER 19, 1931

by

Rev. S. Franklin Mack, Secretary of the Young People's Department
of the Board of Foreign Missions

- - - - -

1. Utilizing to full capacity and power the existing missionary organizations.
2. Observance of the Universal Week of Prayer in each church or by a group of churches, the week beginning January 3rd. This Week of Prayer was instituted on the mission field in 1858 and has become worldwide in its observance.
3. Observance of at least one Sunday during January and February when the pastor preaches a Foreign Missions Sermon.
4. Interchange of pulpits with the sermons on Foreign Missions on another Sunday in the same period.
5. Holding of Young People's Missionary Institutes or Conferences either in the local church or in a group of churches.
6. Investigation as to the church's Foreign Missions giving for the past five years; amount to the Presbyterian Foreign Board and amount to any other Foreign Mission agencies. The total amount annually, the number of contributors compared with the membership. What does this reveal?
7. Adoption of plan for Specific Object giving to Foreign Missions proportionate to the ability of the membership and aim to enlist every member.

MISSIONARY QUESTIONS PROPOSED AND ANSWERED BY DR. ROBERT E. SPEER
(Synod of New York Pre-Synodical Conference, Oct. 19, 1931)

1. Is Christianity warranted in invading the fields of other religions?

Yes. All the other religions invaded the fields which they now occupy and have no ground on which to stand in contending that Christianity may not come to them. Every existing religion displaced some prior form of religion on the ground that the new faith was more true and more complete. Not one of them can provide man with what God in Christ in the Gospel alone provides.

2. Is Christianity the final and absolute faith, and is Jesus Christ the only Saviour of the world?

Yes. Christianity is the only religion of redemption. It is the only religion in which God has come down and died for men and wrought out for them a full and free salvation. It is the only religion that presents in its founder a perfect, moral ideal. It is the only religion that provides for forgiveness of sin. It is the only religion of Resurrection. It has, as William Newton Clarke said, "such a conception of God as no other religion has attained, and, what is more, it proclaims and brings to people such an experience of God as humanity has never elsewhere known. The conception of God with which Christianity addresses the world is the best that man can form or entertain." The other religions of the world are expressions of the religious nature of man. They are also incumbrances upon it. Christianity is the one perfect religion. Therefore, as Dr. Clarke said, "Christianity has full right to be a missionary religion, and Christians are called to be a missionary people."

3. Ought Christian missionaries to go where they are not desired?

Yes. On the principle of the incarnation. Christ came to His own and His own received Him not. St. Paul never waited for invitations from governments or other religions or communities. He went where he believed it was his duty to go. It is the business of Christian missionaries to go everywhere and to make themselves and, still more, their Master and their Gospel desired.

4. Have we not enough to do at home without spending any of our resources elsewhere?

We have enough to do at home to make us ashamed that we have left so much undone, but we do not have enough to do at home to justify ourselves in not doing our whole duty. The only Christianity that can ever cope with the tasks that have to be done at home is a Christianity which has in it such an unresistible carrying power that it cannot be restrained from going to the ends of the world. Furthermore, as was said long ago: "Religion is a commodity of which the more we export, the more we have remaining." And lastly, the argument that needs at home justify our neglect of the work abroad reminds us, as Phillips Brooks used to say, of a parricide asking mercy of a judge on the ground that he was an orphan.

5. Is the missionary enterprise justified by its results and by the efficiency of its administration in calling for financial support?

Yes. There is no other enterprise in the world in which money and life go so far and accomplish so much. It is the most economically administered and the most effective and influential movement that can be found in the world today. If any one doubts, let him read Dr. Dennis' three massive volumes, "Christian Missions and Social Progress" or compare the Christian Churches in Asia and Africa today or the evangelization of these nations today with the Churches and the evangelization of a hundred years ago.

MISSIONARY QUESTIONS PROPOSED AND ANSWERED BY DR. CLELAND B. MCAFEE
(Synod of New York Pre-Synodical Conference, Oct. 19, 1931)

1. Does a man who is faithful to his present religion need the Christian religion?

Yes, because there are elements in the Christian religion which are not found in other religions. The essential element is Jesus Christ Himself, both as the Redeemer and as the Master of life. Paul was "faithful to his present religion" but he found he needed Christ. So was Sindar Singh; so have been thousands of earnest men.

2. What would Mr. Gandhi gain by becoming a Christian? This arises out of the weakening of all eschatological arguments.

He would gain an assurance both of God and of the kingdom which he clearly does not now have. He would also gain a sense of inner peace which he often says he lacks. He would gain a relation to the saving power of Christ which he does not have. He would be committed to Christ instead of merely approving Him.

3. In this time of economic distress ought we not to discontinue or curtail our foreign mission work in order to care for needs nearby?

The economic distress of the time is not localized. The whole world is sharing it. The needs of the world are as sharp as the nearby needs, and the most effective way in which we can serve these needs is through our missionary work. Moreover, the best way to enlarge our hearts for nearby needs is to take in the farther needs which, from the point of view of the Christian faith, is as near to us as those we call "nearby."

4. Can we hope to present the Christian faith to the world successfully while we differ so much about it ourselves?

No, not so successfully as we should. Of course all the great mission work of the past has been done by a divided Church and some of it in the presence of distressing differences. Yet these differences have always been a handicap on the work. It would seem logical for us to go on presenting the Christian faith, and in this way to correct our differences rather than to wait to correct our differences before we present the Christian faith.

5. Is the money cost of foreign missions too great? This is the old question about salaries and operating expenses, but it includes also a question about the way missionaries live on the field as compared with the natives and goes back to the old idea that they ought to live like natives. The question is often asked by those who know that a National's salary is very much less than that of a foreign missionary, whereas they think that he could certainly do better work in his own land than a foreigner could do.

The money cost of foreign missions is not too great, but there can always be a question about whether that cost is not centralized too much at certain places. Administrative agencies are between two fires. On the one side is the home Church which is responsible for securing money for the work. If any part of the Church's agency should break down, the Board must take it up.

This tends to concentrate the cost on the Board, whereas it might have been distributed over many points in the home Church. On the other hand, the Board looks out toward the field where large administration ought to occur. If the field forces hesitate or are unable to administer the work there, the Board must take up that slack also which concentrates the cost again. Probably if the present cost were spread over all the agencies, it would not be considered excessive at any point. Salaries both at home and abroad are postulated on "a reasonably comfortable living in the place where the work is done." Missionaries ought not to live as the ordinary Nationals do in the countries where they work. These Nationals grow up to the conditions under which they live, whereas missionaries must be introduced to them in their own maturity. The living conditions of most countries where missionary work is done are not suited even to the Nationals, and one of the first effects of the Christian faith is to improve those conditions. The experience of almost a century makes it very clear that the scale of missionary living by the National living means the loss of the missionary and even more rapidly of his children. All the Missions are pushing the work of the Nationals as rapidly as possible, but it is very important that the National Church be developed along the lines of real self support. One of the most serious problems Mission Boards face is the use of foreign money in missionary work in such a way that the Church will be strengthened and not pauperized. Missionaries will not be needed when the Church can care for itself, although institutions such as colleges and hospitals may need aid from missionary sources after the Church is carrying its own burden.

MISSIONARY QUESTIONS PROPOSED AND ANSWERED BY DR. FRANCIS SHUNK DOWNS
(Synod of New York Pre-Synodical Conference, Oct. 19, 1931)

1. Is the uniqueness and indispensableness of the Christian religion so believed in at home that the church here will passionately and sacrificially share it abroad?

Yes and no. Christians who believe whole-heartedly in the uniqueness and indispensableness of the Christian religion and who have experienced the transforming power of Christ in their own lives are seeking in varying degrees and in varied ways to share that religion and that Christ with people of every race and tongue.

On the other hand there are a host of church members whose belief and experience are of such a kind that there is no propelling or propagating power in them, and to that extent, in the churches of which they are members. Spiritual appreciation of the redeeming, full-orbed Christ and spiritual appropriation of the same Christ are essential to missionary vision and missionary obedience.

2. How can the rise and development of the younger churches on the foreign field be made a help and not a hindrance to enlisting the Home Church's support of those churches until they become entirely self-supporting?

By showing how the rise of these younger churches are an answer to the prayers and efforts of previous generations for which we praise God, but that these churches, while real going and growing concerns, are not sufficiently strong or adequate to cope alone with the demands of the present situation or to meet the tremendous challenge of the unfinished task and the unoccupied fields that confront both older and younger churches on world fields today.

3. How can the unusual opportunities for evangelism in mission lands be fully made use of today?

The unusual opportunities for evangelism in mission lands today can be bought up only as the leadership and life of the younger churches give their major emphasis to the spiritual life, to soul-winning and to building up the church of Christ. It means also that more Spirit-filled and adequately equipped evangelistic missionaries must be sent out by the Boards to the mission fields, and that all educational, medical and social service missionaries, in which kinds of work we strongly believe, must be men and women with a passion for souls, who in life and by personal effort will seek to bring people to a saving knowledge of Christ.

4. In what ways can the pastor's leadership count for most for foreign missions today in his own church?

The pastor can count most in the missionary enterprise today by being on fire for missions himself, in actually taking the world as his field and building his church policies and objectives accordingly, and in equipping himself as preacher and leader to release the spiritual life and financial resources of his congregation for the world.

5. Along what lines should "the case for foreign missions" be worked out today that will issue in larger and more intelligent support?

To supply a deeper and better understanding of the Christian religion and the Christian life; an apologetic that is loyal to what is abidingly true, yet that is fresh and up-to-date for the day in which we live; a re-definition of Christian discipleship and a re-emphasis on what is distinctive in the church's program; to emphasize the church itself as the missionary organization and not so much societies within the church; to show that world missions is not something superimposed but is rather in the very heart of Christianity and of the church; to command men and capture youth by the greatness, the imperativeness, the "impossibility" and the tremendous worthwhileness of it all to the world.